

thou art the lord of the .vast god-
frequented (Swar-
go). * Yerily, with thy bulk thou fillest all
the firmament : of a truth, there is none other
such as thou.

14. Thou, INDBA, of whom heaven
and earth
have not attained the amplitude;
of whom the
waters of heaven have, not reached the
limit; of
whom, when: warring, with excited
animation, against
the withholder of the rains, (his
adversaries have not
equalled the prowess);—thou, alone, hast
made every-
thing else (than thyself) dependent
(upon thee).

15. The MAPJTS worshipped thee, in
this (en-
counter). All the gods, in this
engagement, imitated
thee in exultation, when thou hadst
struck the face
of VRITBA with thy angular and fatal
(bolt).^b

StfKTA III. (LIII)

The *Rishi* and divinity are the same: the metre of
the tenth and
eleventh stanzas is *TrisM-ubk*; of the rest,
JagatL

16. We ever offer fitting praise to
the mighty
INDEA, in the dwelling of the worshipper,
by which
he (the deity) has quickly acquired
riches ; as (a
thief) hastily carries (off the property) of
the sleep-
ing. Praise ill-expressed is not

valued among the
munificent.

17. Thou, INDBA, art the giver of horses,
of cattle,

^a *RisJiwaiimsi/x Irilmtah -patiJi*, lord or protector of
the great
(region), in which are the pleasant (*risJtic**) 5<xls
(*eira*).

^b The text has only *IhrisMimatd vadJ&na*,—with
the killer (or
weapon) that has angles. According to the
Aitareya BsdJimana.
the *vajrtt*, or thunderbolt, of *Indr^* has eight
angles, or, perhaps,
blades; *asMasrir vai vajrah*.

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